

THE
CHRISTIAN JOURNAL,
AND
LITERARY REGISTER.

No. 19.]

No. I. FOR OCTOBER, 1818.

[VOL. II.]

Memoirs of the late Mrs. Elizabeth Hamilton, &c.

(From the British Critic.)

Mrs. HAMILTON was an excellent woman, and in many respects, an useful writer; we recollect nothing of its kind which has afforded us more amusement than her modern philosophers; and we believe that it was eminently successful in exposing the morbid sensibility and pseudo-philanthropy of the French Revolutionary school; it may still be read with pleasure, though its immediate day is perhaps gone by; but in that day we are persuaded it did much good. Her *Cottagers of Glenburnie*, and we confess it with some diffidence, has not equal attractions for us; but we will not venture to oppose our own individual tastes to the general judgment of the country, for which it was more immediately written. We are assured that in Scotland it is considered a grand national work, and that it is quite as standard a picture of manners north of the Tweed, as Miss Edgeworth's *Spirited Tales* are portraits of those on the banks of the Liffey and the Shannon.

With these feelings of the highest respect for Mrs. Hamilton's memory, we cannot but regret that the two volumes now before us should have been submitted to the public eye; they afford another striking instance of that injudicious friendship which has so often dragged into light domestic letters, and fragmental papers, raw materials of projected works, or skeletons of those which have been abandoned on reflection; documents interesting in privacy only, and, perhaps, not fully to be understood by any but those who are enabled, from the re-

collection of personal acquaintance, to fill up the imperfect outlines which they present.

Mrs. Hamilton, as we learn from a biographical fragment written by herself, was descended from the ancient family of Hamiltons of Woodhall; that estate having been granted to one of her ancestors by Pope Honorius, for "good deeds done in the Holy Land," in the first crusade. This spirit of "combating the enemies of the faith," was not soon extinguished in the family, though it seems afterwards to have taken a somewhat different direction; for we find that in Charles's time, its spirit blazed out in "zeal for the covenant, and hatred of episcopacy," and that Mrs. Hamilton's great grandfather very discontentedly expatriated himself to Ireland, rather than submit to the abomination of the Liturgy. In that country he bought a "track" (tract) of land in the county of Monaghan, no part of which however descended to Mrs. Hamilton's grandfather. This gentleman, early in life, entered the army, which having soon quitted for a civil employment, he married a lady of distinguished beauty and considerable fortune, but unfortunately of extravagant habits; the remainder of his story is told with some mystery, but enough is revealed to show that the catastrophe was most melancholy.

On her grandfather's death, Mrs. Hamilton's father quitted the university, and entered into business at Belfast; her mother's maiden name was Mackay. And here Miss Benger takes the pen. Mrs. Hamilton was left a widow one year (1759) after the birth of the subject of these memoirs, and, at six years of age, Miss Hamilton was consigned to the care of her

uncle and aunt, Mr. and Mrs. Marshall, who resided in a solitary house near Stirling. There, as Miss Benger significantly informs us, "it will be easily imagined that Elizabeth was indifferent to her doll." At eight years of age she was sent to school, where she was taught the same kind of things as other children are taught, in the same manner and routine; we do not, therefore, think it necessary to follow Miss Benger's enumeration, which is very like a Boarding-school card, with "French, dancing, music, and drawing, one guinea per quarter each." Her Saturdays and Sundays were spent at home, where religion, it seems, "assumed a most engaging aspect." Mr. Marshall attended an Episcopalian Chapel, and his wife conformed to the Kirk, and, we are informed, that "no sooner was the morning meal despatched than the whole family prepared to attend public worship. After morning service they procured some slight refreshment, and, *thus recruited*, returned to the kirk or chapel for a second sermon."

We are really at a loss in what manner to continue our remarks upon these volumes. Nothing can be more repugnant to our feelings and intentions, than to express or imply any thing that should seem disrespectful to a person of Mrs. Hamilton's worth; and yet the pomp with which her most trifling every-day nothings are recorded, cannot fail, now and then, to force us into a smile. Thus by reading aloud to her uncle's family circle, we are told that she was led to make the profound remark, "that the best prose style was always that which could be longest read without exhausting the breath;" and then to avoid detection in a study, which prejudice and ignorance might pronounce unfeminine, she "once hid a volume of Lord Kaimes's *Elements of Criticism* under the cushion of a chair." And throughout the work we are overwhelmed with dashes and initials of persons, in whose unsubstantial being it is impossible to take any interest—who "come like shadows" and "so depart," and pass over the

scene, doing nothing, and leaving no record of their existence.

The death of her brother, a distinguished officer, and a very learned Orientalist, between whom and herself a most unbroken attachment had subsisted from their infancy, was a severe calamity. The extracts from their correspondence are pleasing, from the spirit of affection which breathes through them; but the intimate confidence of domestic letters has something in them too holy to be desecrated by publication. Her first avowed literary effort was the *Hindoo Rajah*; it appeared in 1796, and was deservedly successful: it is pleasing and elegant. In 1800 appeared the *Memoirs of Modern Philosophers*, the work upon which, as we have before observed, we think her claim to public regard must principally be founded. Her *Letter on Education* followed shortly after; then the *Memoirs of Agrippina*, of which we think Miss Benger's judgment perfectly correct, that it is "*one of the best school classics in a young lady's library.*" In the spring of 1806, after she had resigned the charge of educating Lord ——'s children, she published her *Letters to the Daughter of a Nobleman*; and on her return to Edinburgh, *The Cottagers of Glenburnie*. 1812 gave birth to the *Popular Essays on the Elementary Principles of the Human Mind*, which in reality was a supplement to the *Letters on Education*; and her last work was produced in 1815, under the title of *Hints to the Patrons and Directors of Public Schools*, recommending a partial adoption of Pestalozzi's well known plan. After a tedious and painful illness, she died on the 23d of July, 1816, in the 60th year of her age.

The posthumous works now collected are selections from her *private journal*, in which we find a great deal very good, but for the most part very obvious: a spirited Essay (No. 46) of *The Lounger*, and half a dozen by no means equal to it, under the title of the *Breakfast Table*: extracts from her correspondence, and, if we had known Mrs. Hamilton, we should

have rejoiced much in such a correspondent; her epistolary style is easy, good humoured, and playful, and as unfit for the press as all letters worth any thing to private friends ever are and ought to be; to which we must add, a "Commentary on the Book of Revelations," which may be very safely consigned to the repose of many of its predecessors in the same line.

The following lines are a short but pleasing specimen of Mrs. Hamilton's poetical powers, and our readers, we think, will find no small attraction in a longer piece beginning

"Is that Auld Age that's tirling at the pin?"

"Still where rosy pleasure leads,
See a kindred grief pursue!
Behind the steps that misery treads,
Approaching comfort view!"

"The hues of bliss now brightly glow,
Chastised by sable tints of woe,
And blended form, in artful strife,
The strength and harmony of life."

We willingly conclude with the following character of Mrs. Hamilton, sketched by the pen of a contemporary female writer, whose approbation in itself is a sufficient pledge of merit. It appeared in an Irish paper soon after her death, and we have every reason to think it appropriate and correct.

"Mrs Elizabeth Hamilton is well known to be not only a moral but a pious writer; and in all her writings, as in all her conversation, religion appears in the most engaging point of view. Her religion was sincere, cheerful, and tolerant, joining in the happiest manner, Faith, Hope, and Charity. All who had the happiness to know this amiable woman will, with one accord, bear testimony to the truth of that feeling of affection which her benevolence, kindness, and cheerfulness of temper inspired. She thought so little of herself, so much of others, that it was impossible she could, superior as she was, excite envy: she put every body at ease, in her company, in good humour and good spirit with themselves. So far from being a restraint on the young and lively, she encouraged, by her sympathy, their openness and gaiety. She never flattered; but she always formed the most favourable opinion that truth and good sense would permit, of every individual who came near her. Instead, therefore, of fearing and shunning her penetration, all loved and courted her society."

British National Education Society.

The following exhibits an interesting view of the very extended operations of this valuable institution. The instruction in the schools under its patronage is conducted according to the Madras system, as improved by Dr. Bell, which differs in many respects from the Lancastrian system. In all these schools there is religious instruction according to the principles of the Church of England.

CITY NATIONAL SCHOOL EXAMINATION.

On Wednesday, April 29th, the children of the city of London National Schools underwent a public examination, in the Egyptian Hall, at the Mansion House, in the presence of the Queen, who was attended by various members of the Royal Family, and the principal officers of the household. The Archbishop of Canterbury, the Bishops of London and Gloucester, and several other Prelates, were present, with the Lord Mayor, and many persons of distinction.

A square space being left in the middle of the hall for the children, upward of 700 boys, and between 200 and 300 girls, were placed in order. After singing a hymn, and repeating part of the Church service, the greater part of them retired; each class being afterward successively introduced for examination. They went through their usual exercises of spelling, reading, and arithmetic. Questions were asked them on the meaning of different words and passages, as they read the Scriptures; which were answered, in general, very satisfactorily. The girls carried round the room specimens of their needlework, which her Majesty and the Princesses examined with much attention. The children performed their exercises, in the manner of the system, by signal from the Monitors; the lifting of the hand, the opening of the Bible, the use of the slate, the dropping on the knee for prayer, were all executed with military precision.

GENERAL MEETING.

On Friday, the 1st of May, a meet-

After stating the number of scholars, as above reported, the committee observe—

With this most satisfactory statement of all that has been done, they trust that they may justly glory in the expenditure of their funds, and consider their present poverty as the means and the pledge of future wealth. They hope that the solid proof, which is hereby afforded of the extensive good that has been effected, will furnish the most powerful of all inducements with the public, to maintain and replenish those sources from which it has been derived.

With these impressions, the committee will continue, in the exercise of their best discretion, to execute the trust reposed in them; and to dispense the remaining funds of the society in that manner which shall appear most conducive to the great purposes for which those funds have been provided.

APPENDIX.

Among the various matters contained in the appendix, we shall notice the two principal.

The usual detailed account of the state of the schools in union with the society, occupies 95 pages. The statements are given in the tabular form, and show—the places, the kind of schools, whether daily, Sunday, evening, &c. the number of boys; the number of girls; the total number; donations; and annual subscriptions. By a little management, these tabular statements might be compressed, with advantage, into much less than half the space which they now occupy.

Extracts are also given in the Appendix, as usual, from the reports of the societies and schools in union. These occupy, in the present appendix, 78 pages; and contain satisfactory details of the progress and efficiency of the system, with many useful suggestions. Under the head of Gloucester, a forcible statement is given of the benefits of education, in an "Extract from Mr. Baron Garrow's Charge to the Grand Jury, at the Gloucester Assizes, on Monday, August 18, 1817."

Address of the Right Rev. Bishop Croes, to the Convention of the Protestant Episcopal Church in the State of New-Jersey.

In complying with the requisitions of the forty-fifth canon of our Church, it becomes my duty to state to you, my brethern of the Convention, the Churches which I have visited since our last annual meeting.

The first Church to which I directed my attention, after the rise of the Convention, was Trinity Church, at Woodbridge. This Church, long vacant, I visited on Sunday, the 31st of August, and preached to a respectable and attentive audience, assembled in a building, neat, and in excellent repair.

On Sunday, the 7th of the succeeding month, I visited, and officiated at St. James's, Piscataway, which has also been long vacant.

On the 10th of the same month, I visited St. Peter's Church, at Freehold, and administered confirmation to twenty-three persons; and, on the next day, I preached at Christ Church, Middletown.

In the month of October, I visited St. Michael's Church, Trenton, and admitted to the Holy Order of Priests the Rev. James Montgomery. On the succeeding day, I instituted Mr. Montgomery into the Rectorship of that Church; and, on the same day, administered the rite of confirmation to ten persons.

On Sunday, the 19th of the same month, I visited the recently instituted Church at Paterson, as yet vacant, and officiated twice on the occasion; and on Sunday, the 16th day of November, St. Matthew's Church, city of Jersey, likewise vacant; at which Church I also officiated twice.

In the month of January, 1818, I visited St. Michael's Church, Trenton, and preached twice on Sunday the 18th, and once on the succeeding day.

In the month of April, I visited St. John's Church, at Elizabeth-Town, and admitted to the Holy Order of Deacons Francis H. Cuming, of this Diocese.

During the month of June, I visit-

ed the Churches in the southern part of the Diocese, in the following order : on Wednesday, the 3d, the vacant Church, at Mullica's Hill ; on Thursday, the 4th, the vacant Church at Glassborough, and, on Friday the 5th, Trinity-Church, Swedesborough ; at which Churches I officiated. On Sunday, the 7th, I visited the now vacant Churches, at Penn's Neck, and Salem, and preached to numerous and respectable congregations. On Wednesday, the 10th, I officiated at Trinity-Church, Swedesborough ; on Thursday, the 11th, at the vacant Church at Berkeley ; on Monday, the 15th, at St. Mary's Church, Burlington ; on Thursday, the 18th, at St. Andrew's Church, Mount-Holly ; and on Friday, the 19th, I intended to officiate at St. Mary's Church, Colestown, but the notice forwarded did not arrive in time. On Sunday, the 21st, I officiated twice at St. Michael's Church, Trenton.

On Sunday, the 5th of July, I visited Trinity-Church, at Newark, and preached twice on the occasion.

I visited also, and officiated at Trinity-Church, Woodbridge, on Sunday, the 2d of the present month ; and intended to visit St. Peter's Church, Spotswood ; but was prevented, in two attempts, by violent storms.

On Sunday, the 16th of this month, I again visited, and officiated at St. James's Church, in Piscataway.

The state of these Churches, generally, is very much the same as when they were last visited. Some variations, however, have taken place. The congregation of St. Peter's Church, Spotswood, have finished, repaired, and beautified their Church. Measures are in a train to effect the same object, by the congregations of St. Michael's, Trenton, and St. James's, Piscataway. The condition of the Church at Trenton, through the divine goodness, has also very much improved, during the past year, both in increase of numbers, and attention to divine service, and to the doctrines and duties of our holy religion. The Church at Swedesborough has likewise put on a much more promising appearance, especially as to

the attention of its members upon public worship, than had been the case for some time past.

St. Peter's Church, Freehold, has, however, again become vacant, by the resignation of its minister. The same unfavourable event has occurred to the Churches at Salem and Penn's Neck.

The vacant Churches generally, in consequence of the missionary services of the Rev. Mr. Stratton, enjoyed more frequent opportunities of divine service, during the year past, than had been the case for the two preceding years. At present, however, they are deprived of this benefit, as a successor to Mr. Stratton has not yet been procured.

The state of the Diocese, on the whole, therefore, though not as favourable, as could be wished, has not, it is believed, suffered any declension. It has, on the contrary, considering all the discouraging circumstances attending it, progressed as much perhaps as could reasonably be expected. At the same time we ought not to remit our endeavours ; on the contrary, we should use double diligence, and while we are exerting our own powers, in dependence on Divine aid, for which we should frequently and earnestly pray, let us trust, that the great Head of the Church will smile upon our labours, and ultimately cause that flourishing state of our Zion to prevail, which we so ardently desire ; but which, without the exertion of those powers, and his blessing—only to be obtained by prayer, and purity of life—we may hope for in vain.

While I am on this subject, let me again remind my Reverend Brethren, of the importance of the Missionary Fund, and, therefore, of the necessity of faithfulness and punctuality in having the prescribed collections made in the churches. It is on this fund, under the Divine blessing, that we are to look for the preservation and final establishment of our vacant churches, and the nurture and growth of the new ones, that may be instituted. Fidelity and perseverance in the means already provided for its increase, will finally produce effects, which can now

scarcely be imagined. It is deeply to be lamented, that circumstances should have occasioned, even a temporary diversion of any part of this fund, from its original purpose. It is hoped, that effectual means will shortly be devised, to render unnecessary such deductions in future.

The attention to the establishment and instruction of Sunday Schools, in the Churches of our communion, as noticed in my last address, has certainly increased since that period. May the promoters and instructors, of institutions so laudable, and which promise such extensive usefulness to society, and to the welfare, both temporal and eternal, of individuals, persevere in their exertions, and be blessed with the rewards which they respectively merit.

The progress of "the Episcopal Society, for the Promotion of Christian Knowledge and Piety," has suffered no diminution since we last assembled. It continues to distribute gratuitously Bibles, Prayer Books, and Religious Tracts, and the amount of its permanent fund already exceeds the anticipation of its most sanguine friends.

Of candidates for orders George H. Woodruff is, at present, the only one. Mr. Woodruff was admitted in the Diocese of New-York; but, at his request, by a letter dimissory from the Right Rev. Bishop Hobart, was transferred to this Diocese. Daniel Somers, admitted a candidate by the Standing Committee, in August, 1815, has, at his request, been transferred to the Diocese of Connecticut. Other persons are, however, preparing for admission.

The Rev. James Montgomery, Rector of St. Michael's Church, Trenton, has resigned his sacred charge, and removed to the Diocese of New-York. The loss of such a clergyman as Mr. Montgomery could not but be regretted. The loss has, however, been repaired, by the removal to this Diocese, of the Rev. Abiel Carter, late Rector of the Church at Pittsburg, Pennsylvania, and his officiating as a Minister of that Church.

The Rev. Samuel C. Stratton, a

Deacon in this Diocese, has, at his request, by a letter dimissory to the Right Rev. Bishop Kemp, been transferred to the Diocese of Maryland. This event is also to be regretted, as it had not only been the wish, but the expectation of his friends, that, born and educated as he was among us, he would have devoted his services to the necessities of the Church in his native State. We hope, however, that he will, at least be equally useful and acceptable in the Diocese to which he has removed.

The Rev. Francis H. Cuming, having fulfilled a temporary appointment to officiate at St. Michael's, Trenton, on the removal of Mr. Montgomery, has obtained permission to engage as a missionary to the States west of the Alleghany Mountains, and has already entered on his mission.

Licenses have been granted, during the year, to Samuel Sitgreaves, jun. a candidate for orders, in Pennsylvania, to officiate as a Lay Reader, at St. James's Church, Knowlton, and St. John's, Greenwich: to George H. Woodruff, to officiate at St. Michael's Church, Trenton, during the late vacancy in that Church: and to John Grigg and William Richmond, candidates for orders in New York, to officiate in St. Matthew's Church, city of Jersey.

It will not, I trust, be considered as overstepping the line of my duty, should I conclude my address, with calling to your notice the prosperous state of our Church in other Dioceses, and inviting you to participate with me in the pleasure, which such a state is so well calculate to excite. The accounts which have reached me from every quarter, relative to her affairs, justify the belief, that such is the fact. Peace, harmony, and zeal, among her ministers, and a deep and increasing interest in her welfare and success, among her members, seem almost equally to prevail, whether we hear from the north or the south, from the east or the west.

May her Divine Head, continue and increase these blessings to his Church; may she be adorned with

genuine piety, and the beauty of holiness; and may he endue us, my brethren, with such a portion of his Spirit, that we may be among the happy instruments which he uses in furthering his gracious purposes towards her. To this end, let us be instant in prayer. Let us look to him, with confidence, for success, who hath said, that the gates of hell shall not prevail against his Church.

JOHN CROES.

New-Brunswick, August 19, 1818.

Extract from the Journal of the Proceedings of the Annual Convention of the Protestant Episcopal Church in the State of New-Jersey, held on the 19th and 20th days of August, 1818.

On motion, the Clergy were called on for the parochial reports, required by the forty-fifth Canon of the General Convention: the following were presented.

Trinity Church, Newark.

Rev. LEWIS P. BAYARD, Rector.

Baptisms,	{ Infants 27 }	34
	{ Adults 7 }	
	{ added 17 }	93
Communicants,	{ removed 8 }	
	{ deceased 5 }	
Marriages,		7
Funerals,		9

The beneficial effects of the Sunday School attached to this Church are sensibly felt, not only by the subjects of instruction, but by the instructors themselves, whose patient and assiduous zeal, while faithfully bestowed on this truly Christian work, seems kindled to an ardour, which counts no labour too great, and no sacrifices too painful, to be endured, for the good of the Church.

St. John's Church, Elizabeth-Town.

Rev. J. C. RUDD, Rector.

Families and Contributors,	about 100
Communicants,	100
Baptisms,	12
Marriages,	2
Funerals,	7

The members of this Congregation have, since the last report, completed a very handsome and commodious Par-

sonage House, on the site of the old one, at an expense of upwards of three thousand dollars. They have also made considerable alterations in their Church, by changing the position of the pulpit and reading-desk, and increasing the number of pews; an arrangement very necessary to the prosperity of the congregation, there not being seats sufficient to answer the demands of increasing attendants on public worship.

It is but just to remark, that the members of this parish, notwithstanding the depressed state of it a few years ago, have, since the year 1807, raised and expended, in the enlargement and repairs of their Church, in building a new Parsonage House, and in aiding other religious objects, not less than the average sum of one thousand dollars per annum, exclusive of the Rector's salary, and the charges incidental to his support and comfort.

Previously to May last, the Sunday Schools in Elizabeth-Town were conducted by a union of all denominations. This was found to be attended with many disadvantages, and it was advisable that our Church should have a school, under the immediate controul of her own Minister. A separation was soon effected, with perfect harmony, and the school of St. John's Church is now in a flattering state, consisting of between seventy and eighty children and adults.

St. Peter's Church, Perth-Amboy.

Rev. J. CHAPMAN, Rector.

Families,	about 35
Communicants, (added 7)	39
Baptisms,	{ Adults 7 }
	{ Children 45 }
Funerals,	{ of the congregation 1 }
	{ of strangers 2 }
	3

A Sunday School has been established in this Church, which consists of twenty-four boys and thirty girls, who are superintended and instructed by five teachers, whose faithful and assiduous attention to the good work in which they are engaged, merits the highest praise of all well-wishers to the interests of religion, virtue, and good order.

Christ Church, New-Brunswick.
The Right Rev. J. CROES, D.D. Rector.

Families,	about 58	
Communicants,	{ 5 added, 7 removed, 1 deceased, }	45
Baptisms,	{ Adults 2 Children 9 }	11
Marriages,		7
Funerals,	{ of the congregation 3 of others 2 }	5

The Sunday School, which was established in this Church previously to the last Convention, continues to flourish. It consists of seventy-six scholars; and is under the superintendence and tuition of the young ladies of the congregation, who manifest the most exemplary attention, faithfulness, and perseverance, in the laudable and beneficial work.

Christ Church, Shrewsbury, and Christ Church, Middletown.

Rev. J. CROES, jun. Rector.

Families,	about 60	
Baptisms,	{ Adults 6 Infants 5 }	11
Communicants,		47
Marriages,		3
Funerals,	{ of the congregation 6 of others 1 }	7

It is proper to state that, although these congregations heretofore have been reported as separate, yet they are in reality united, being both incorporated in one charter. It is intended, hereafter, to report concerning them, in their united capacity.

St. Mary's Church, Burlington.

Rev. C. H. WHARTON, D. D. Rector.

Baptisms,	{ Children 5 Adults 5 }	10
Burials,		4
Marriages,		1
Communicants,	about 38	

Attendance at Church, tolerably regular, and becoming more so. No immoralities prevailing in the congregation, nor any dissensions to interrupt Christian love and harmony. It is contemplated to institute a Tract Society, with a view to a general circulation of pamphlets, containing the

doctrines and devotional exercises of the Church.

Trinity Church, Swedesborough.

Rev. SIMON WILMER, Rector.

Families,	about 150	
Communicants,	{ 3 added 1 suspended }	146
Baptisms,	{ 3 Adults 29 Children }	32
Marriages,		5
Sunday Schools,	{ 1 for boys, 1 for girls, }	2

EXTRACTS.

SECRET prayer, as expressly as it is commanded by our Saviour, and as evidently as it is implied in the notion of piety, will yet, I fear, be grievously forgotten by the generality, till they can be brought to fix for themselves certain times of the day for it. Secret prayer comprehends not only devotions before men begin, and after they have ended, the business of the day, but such also as may be performed while they are employed in it, or even in company. And, truly, if besides our more set devotions morning and evening, all of us would fix upon certain times of the day, so that the return of the hour should remind us, to say short prayers, or exercise our thoughts in a way equivalent to this: perhaps there are few persons in so high and habitual a state of piety, as not to find the benefit of it. If it took up no more than a minute or two, or even less time than that, it would serve the end I am proposing: it would be a recollection that we are in the Divine presence, and would contribute to our "being in the fear of the Lord all the day long," a duty of the like kind, and serving to the same purpose, to the particular acknowledgment of God, whenever we are partaking of his bounty at our meals. The neglect of this is said to have been scandalous to a proverb in the heathen world, (vide Casaubon, in Atheneum, lib. i. chap. 2. p. 22.) But it is frequently, and without shame, laid aside at the tables of the highest and lowest ranks among us.

"It is indeed impossible that riches should increase, and that care, with many malign accidents besides, should not increase with them. This is the dark shadow, which ever follows those shining bodies."

Every letter of the Lamentations of Jeremiah appear to be written with a tear, and every word to be the sound of a broken heart; and the writer a "man of sorrows," who scarcely ever breathed but in sighs, spoke but in groans."

If we sometimes suffer the humiliation of seeing great talents and extensive erudition prostituted to infidelity, and employed in propagating misery, by endeavouring to subvert the basis of our temporal and eternal welfare, we cannot but feel a more than common gratification at the salutary union of true genius and piety. Learning that wantons in irreligion, may, like the Sirius of Homer, flash its strong light upon us: but the more brilliant it is, the more baneful; and, while it dazzles, makes us tremble for our safety. Science, therefore, without piety, whatever admiration it may excite, will never be entitled to an equal degree of respect and esteem with the humble knowledge which makes us wise unto salvation.

Extract from the Sermon of the Rev. Mr. BUTLER, preached in Trinity Church, before the Society for the Relief of Widows and Orphans of Clergymen of the Protestant Episcopal Church in the State of New-York, on Thursday, the 22d of October, 1818.

Mr Rev. Brother who lately stood here, called upon you to act for God on an extensive scale; to assist in diffusing the light and comfort of the gospel of Christ over the world; to lend your aid in erecting barriers against the progress of the prince of darkness; to furnish means in sending forth Christian heroes and leaders into the camp of the enemy; to enable them to enter the strong holds of Satan, and rescue his captives out of his hands. He asked relief for those of your suffering brethren, who, unaided by supplies you possess, and unfurnished with the weapons you are drawing from the armory of God, and fighting under the banner of the cross, against the world, the

flesh, and the devil.* Mine is a more humble task, but in equal consistency with the benevolent nature of our religion. I come now to ask you to assist, by your bounty, the widows and orphans of those who have laboured, and still labour, in communicating the benefits of that religion which dispels darkness, ignorance, and misery from our world; to extend relief to the bereaved families of those who have been stewards of the mysteries of the gospel of Christ. Had I the talent justly to describe their painful labours, and to picture to you the sufferings and sorrows to which their destitute families are exposed, it would melt you into pity; and influence you to give, at this time, with a liberal hand. But I cannot describe—I can only feel—and no tongue can tell what I feel when I cast my eye upon a numerous progeny, who, the moment this heart ceases to beat, will be left—left in a cruel world, without a single shilling, except what they may draw from the funds which my feeble powers are now endeavouring to replenish. Pardon me, gracious God! I distrust not thy providence; but thou hast made it the duty of parents to labour to lay up for their children. I have laboured—almost thirty years have I laboured in thy vineyard; and with the utmost confidence I now throw myself and mine upon thy protection,—and the kind indulgent care of thy people. Thou, O God, wilt forgive my ten thousand errors, failings, and sins—thou wilt infuse that tenderness, that compassion, into the hearts of all those who now hear me, which will influence them to cast liberally into thy treasury; and thus dry up the tears of the orphan, and make the widow's heart sing for joy.

From Buck's Expositor.

Proverbs xiii. 22. *A good man leaveth an inheritance to his children's children.*

BISHOP Hall died 1656. In illustrating this passage, and alluding to this great and good bishop, one observes "What so interesting as children? Children are pledges of mutual and hallowed affection. Children recall the early scenes of our own lives; they renew our image, they embalm our memory, they multiply and perpetuate ourselves. Other attachments lose their influence over us with age: but love to children warms the heart even in death." But a good man does not possess mere natural affection for his chil-

* Rev. Dr. Oosterdoek's Missionary Sermon.

dren; he values their souls, and is deeply concerned for their best interests. He leaves an inheritance to them of a spiritual nature. His instructions, prayers, admonitions, and pious examples, are treasures which prove of inestimable benefit. O how many children will have reason to be thankful for ever for the prayers and attention of parents. "I bless God," says Mr. Flavel, "for a religious, tender father, who often poured out his soul to God for me; and this stock of prayers I esteem above the fairest inheritance on earth." Bishop Hall thus speaks of his mother, "How often have I blessed the memory of those divine passages of experimental divinity which I have heard from her mouth. What day did she pass without being much engaged in private devotion? Never have any lips read to me such feeling lectures of piety. In a word, her life and death were saint-like." But how many names might be enumerated here, Austin, Hooker, Newton, Cecil, and others, experienced the benefit of parental instruction. Let this encourage parents to bring up their children in the nurture and admonition of the Lord. Let the means be used, and the most untoward may in God's time be brought to a knowledge of the truth.

IN conformity with the 38th Canon of the General Convention of the Protestant Episcopal Church in the United States of America, empowering the Bishop of each diocese to "compose forms of Prayer or Thanksgiving for extraordinary occasions, and to transmit them to each Clergyman within his diocese or district, whose duty it shall be to use such forms in his Church on such occasion;" I do hereby set forth the following Form of Prayer and Thanksgiving, to be used in the Congregations of the Protestant Episcopal Church in the State of New-York, on the first Thursday in November next, being the day appointed by the Governor of the State of New-York as a day of public Thanksgiving and Praise to Almighty God.

JOHN HENRY HOBART,
Bishop of the Protestant Episcopal Church in the State
of New-York.
New-York, Oct. 1818.

A FORM OF Prayer and Thanksgiving.

The service shall be the same as that prescribed by the Church, in the "Form of Prayer and Thanksgiving to Almighty God, for the fruits of the Earth, and all the other blessings of his merciful Providence, to be used yearly, on the first Thursday in November, or on such other day as shall be appointed by the civil authority;" and in addition to the *Thanksgiving* appointed in said service, to be used after the General Thanksgiving, shall be said, at Morning and Evening Prayer, the following:

O God, who art the blessed and only Potentate, the King of Kings, and Lord of Lords, the Almighty Ruler of nations, we adore and magnify thy glorious name for all the great things which thou hast done for us. We render thee thanks for the goodly heritage which thou hast given us; for the civil and religious privileges which we enjoy; and for the multiplied manifestations of thy favour towards us. Grant that we may show forth our thankfulness for these thy mercies, by living in reverence of thy almighty power and dominion, in humble reliance on thy goodness and mercy, and in holy obedience to thy righteous laws. Preserve, we beseech thee, to our country, and to all the nations of the earth, the blessings of peace. May the Kingdom of the Prince of Peace come; and reigning in the hearts and lives of men, unite them in holy fellowship; that so their only strife may be, who shall show forth with most humble and holy fervour, the praises of him who hath loved them, and made them Kings and Priests unto God. We implore thy blessing on all in authority over us; that all things may be so ordered and settled by their endeavours, upon the best and surest foundations, that peace and happiness, truth and justice, religion and piety, may be established among us for all generations. O Lord, continue to prosper our literary institutions; and shed, we beseech thee, the quickening influences of thy Holy Spirit on all the people of this land. Save us from the guilt of abusing the blessings of prosperity to luxury and licentiousness, to irreligion and vice; lest we provoke thee, in just judgment, to visit our offences with a rod, and our sins with scourges. And while thy unmerited

goodness to us, O God of our salvation, leads us to repentance, may we offer ourselves, our souls, and bodies, a living sacrifice to thee, who hast preserved and redeemed us, through Jesus Christ our Lord; on whose merits and mediation alone we humbly rely for the forgiveness of our sins and the acceptance of our services; and who liveth and reigneth with the Father and the Holy Ghost, ever one God, world without end. *Amen.*

¶ After the Collect for the Day, in the Communion Service, the following:

O Almighty God, who hast never failed those who put their trust in thee, and dost honour the people who honour thee; imprint on our hearts, we beseech thee, a deep and habitual sense of this great truth, that the only security for the continuance of the blessings which we enjoy, consists in our acknowledgment of thy sovereign and gracious providence, and in humble and holy submission to the gospel of thy Son Jesus Christ: to whom all power is given in heaven and in earth, and who is one with the Father and the Holy Ghost, in the eternal Godhead, our Mediator and Redeemer. *Amen.*

¶ At Evening Prayer, the same order shall apply with regard to the introductory sentences as is set forth for Morning Prayer in the form of "Prayer of Thanksgiving" aforesaid, the *tenth Selection of Psalms* shall be used, and the *first Lesson* shall be Deut. x. 12. and the *second Lesson*, Romans xii. and the *Collect* for the Day, as in the Morning.

On Sunday, the 16th of August, a handsome new Church, erected in the town of Turin, on the Black River, was consecrated, by the name of St. Paul's Church, by the Right Rev. Bishop HOBART. On the Sunday following the Bishop officiated at Lowville, and on Wednesday and Thursday at Ogdensburgh, where confirmation was administered.

On Saturday, the 22d of August, a new Church, erected in the village of Waddington, on the River St. Lawrence, was consecrated, by the name of St. Paul's Church, by the Right Rev. Bishop HOBART; on which occasion morning prayer was read by the Rev. Mr. Amos G. Baldwin, and a sermon preached by the Bishop.

This Church, situated in a flourish-

ing village, which a few years since was a wilderness, is a substantial stone edifice, 74 feet by 42, finished in all respects in a style of neatness and convenience which reflects much credit on the taste and liberality of those concerned in the erection of it.

Oneida Indians.—On Sunday, the 13th Sept. the Right Rev. Bishop Hobart visited the Oneida Indians, for the purpose of administering the sacraments and ordinances of the Church. On this occasion, the Morning Prayer was read in their own language by Mr. Eleazar Williams, a young man of Indian extraction, who has been regularly educated, and who is licensed by the Bishop as the religious instructor of the Indians. The Indians present joined in the service with great solemnity and devotion, and many of them repeated the responses. They were addressed at considerable length by the Bishop, Mr. Williams acting as interpreter; who also interpreted to them the various offices of baptism, confirmation, and the Lord's supper, which the Bishop administered. Twenty-four children were baptized, 89 Indians, young persons and adults, confirmed, and 24 received the holy communion. None were confirmed but those who had been previously prepared by Mr. Williams; and among the number were several of those called the second Christian party, who about two years since solemnly professed the Christian faith. This renunciation of Paganism was the result of repeated and long continued conferences with Mr. Williams, on the evidences of Scripture, and on the nature of the doctrines and duties of Christianity.

The place of worship being nearly filled by the Indians, the white people were necessarily excluded. But the few who were admitted were much impressed with the solemnity. The reverence and devotion with which the Indians joined in the confessions, the supplications, and praises of the Liturgy; the solemn attention with which they listened to the instructions and exhortations of the Bishop; the humility and thankfulness, evi-

denced by their prostration on their knees, and by the tears which flowed down the cheeks of several of them, with which they devoted themselves, in the apostolic "laying on of hands," to the God who made them, and the Saviour who shed his blood for them, powerfully interested the feelings of all present.

The Oneidas amount to above a thousand souls, and it must afford high pleasure to every benevolent mind, to hear that the labours of Mr. Williams, under the authority of the Protestant Episcopal Church in this state, for the spiritual improvement of his unfortunate countrymen, are thus attended with the Divine blessing. We understand that the Bishop is fully satisfied with the piety, the prudence, and the laborious zeal of Mr. Williams, and with his other qualifications for the instruction of his countrymen.

In the afternoon of the same day, the Bishop officiated in the unfinished Church which is erecting for the Indians, to a large congregation of white people, who were necessarily excluded from the services of the morning, and administered confirmation. The same ordinance was administered the next day at Manlius, and on the succeeding day at Onondaga Hill, where a new Church was consecrated by the name of Zion Church.

In the course of the same week, service was performed by the Bishop at Auburn, Waterloo, Geneva, Vienna, and Pulteneyville.

Canandaigua, Sept. 29, 1818.

On Sunday, the 20th inst. the Rev. Henry U. Underdonk was instituted as Rector of St. John's Church, in this village, by the Right Rev. Bishop HOBART. The service was solemn and affecting. In the afternoon the Bishop administered the rite of confirmation to a large number.

On Monday the Bishop preached at Victor, Pittsford, and Rochester, to large congregations; in each of which places we understand there are Episcopal Societies.

On Tuesday he performed Divine service at Penfield.

On Wednesday, St. Paul's Church,

in Richmond, was consecrated by Bishop Hobart, and the rite of confirmation administered.

On Thursday, the Bishop held service at Avon, and confirmed 15 persons; and in the evening he preached at Le Roy, and confirmed 24 persons.

On Friday he officiated at Batavia; and on Sunday, the 27th, at Buffalo.

The Episcopal Church is certainly in a very flourishing condition in this part of the state. Although the exertions of the Bishop have effected much, they want to be sustained by Missionaries, to open a wide field for the influence of the Church, and for the introduction of religious worship.

On Thursday, the 8th of Oct. 1818, at Christ Church, Philadelphia, the Rev. NATHANAEL BOWEN, D. D. was consecrated to the Holy Office of Bishop for the Diocese of South-Carolina, by the Right Rev. Bishop WHITE, of Pennsylvania, as presiding Bishop, assisted by the Right Rev. Bishops HOBART, of New York, KEMP, of Maryland, and CROES, of New-Jersey.

On Sunday, the 18th inst. the Right Rev. Bishop HOBART held an ordination in the French Church du St. Esprit, New-York, and admitted Mr. ALEXIS P. PROAL to the Holy Order of Deacons.

On Tuesday, the 20th inst. in Trinity Church, New-York, at the opening of the Convention of the Diocese of New-York, the Bishop admitted to the Holy Order of Deacons, GEORGE B. ANDREWS, JAMES W. EASTBURN, JOHN GRIGG, jun. and GEORGE UPFOLD, M. D. of the said Diocese; and PETER G. CLARK, ORIGEN P. HOLCOMB, and JAMES KEELER, of Connecticut. An appropriate discourse was delivered by the Rev. THOMAS LYELL, Rector of Christ Church, in the city of New-York.

On Friday, 23d inst. in the same Church, the Rev. CHARLES W. HAMILTON, Missionary, and the Rev. DAVID BROWN, Minister of St. James's Church, Hyde-Park, Dutchess county, New-York, Deacons, were admitted, by the Right Rev. Bishop HOBART, to the Holy Order of Priests.

Printed by T. & J. SWORDS, New-York.